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and sympathetic manner. For this alone he deserves our warmest thanks. It is also to be hoped that his labors may be the means of inducing others to enter upon a more exact study of the somewhat obscure domain of religious phenomena.

LONDON.

W. D. MORRISON.

PRACTICAL AGITATION. By John Jay Chapman. New York: Charles Scribner's Sons, 1900. Pp. viii., 157.

"We can always do more for mankind by following the good in a straight line than we can by making concessions to evil." This theme, which was the burden of "Causes and Consequences," is reiterated in this book in Mr. Chapman's courageous, sometimes reckless epigrams. "All the world loves a lover," even a lover of truth, and the author as such is one of our most stimulating writers on contemporary politics. His analysis of the political situation is accurate, his conception of the sphere of politics is philosophic, but his sense of perspective seems limited to the historical.

To most of the metropolitan political scientists the sun rises in Coney Island and sets in Hoboken. Mr. Chapman draws his illustrations from New York politics chiefly, but one feels that he is building on personal experiences and observations, and he can on occasion make scientific generalizations. He divides the New York struggle for reform into three periods: "1. The frankly corrupt era (fighting the devil with fire). 2. The compromise era (buying reform). 3. The educational era." His fear of compromise obscures the fact that every election may bring various practical issues to the front on which men may not be able to agree, though all may desire honesty. This confusion appears where he says, "Now if a piece of your land has an uncertain boundary, you have a right to compromise on any theory you like, because you own the land. But if you start out with the sole and avowed purpose of upholding honesty in politics, and you uphold anything else or subserve any other interest whatever, you are a deceiver." But why uphold honesty as the sole and avowed purpose? We have elected "honest" aldermen to the council in Chicago, who block the wheels of municipal progress because their only qualification is honesty. Why should the education of the citizen be confined to a struggle for honesty? Admit that this is the chief need of the hour, can we secure it by making it the only goal? How shall we know honesty if we place no purpose before our candidates?

"Reform is an idea that must be taken up as a whole. You do not want any specific thing." This is fortunately qualified if not denied later by the assertion, "You may preach to a congregation by the year and not affect its thought because it is not called upon for definite action. . . . You can get assent to almost any proposition so long as you are not going to do anything about it."

We cannot be too grateful to Mr. Chapman for his startling assertion that one ought to tell the truth in politics and business and that the chicanery of business is responsible for the corruption of politics, but having urged this with so much force in his first political volume we were entitled to expect not merely an elaboration but an advance in this second book. We can no longer deny his well supported claim, "The first discovery we make is that the worst enemy of good government is not our ignorant foreign voter but our educated domestic railroad president, our prominent business man, our leading lawyer. If there is any truth in the optimistic belief that our standards are now going up, we shall soon see proofs of it in our houses. We shall not note our increase of virtue so much by seeing more crooks in Sing Sing, as by seeing fewer of them in the drawing room." It may be some time before society ostracises its crooks, but the workingman has to some extent already ostracised them. He is moving very slowly toward higher ethics, but more rapidly than the club man, and he is peculiarly susceptible to a form of education to which our author gives too little attention in treating his third phase of reform, namely, objective accomplishment. The splendid conflicts for honesty which Mr. Chapman has led against municipal, state and national corruption have not accomplished the work of education in the country which Colonel Waring's "white wings" have done in demonstrating at once the possibility of clean streets and the feasibility of clean administration. If our chief sources of evil are the personal interests of our ablest citizens, surely we need democracy as much as honesty. If we wait for the leading citizens to grow honest, we are not honest with ourselves, for in the meanwhile we are trifling with the public interests. If economics determine politics the aim must not be simply honest business or honest politics but more public business. Mr. Chapman is right in calling "Practical Agitation" the struggle for an ideal, without which the temporizing of the hard-headed business man is purely reactionary, but there is a higher ideal than individual honesty, social welfare.